

Wiert, J. H. Jewish Authorities Claims

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JEWISH AUTHORITATIVE CLAIMS

I have before me six Jewish Authorities, who are all agreed as to the reliability of the modern Jewish Calendar reckoning.

The first is Rabbi Zemad Green of Washington, D. C., who says: "Yom Kippur for the year 1844 began at sundown, Sunday, September 22 and continued through Monday, September 23." Quoted in GATHERING CALL, p. 30, March-April Number, 1938.

The second is Prof. Julian Morgenstern, President Hebrew Union College, Cincinnati, Ohio. He says: "The day of Atonement in 1844 fell on Monday, September 23. Yom Kippur cannot occur later than October 15 in any year, accordingly it would be impossible for it to fall upon October 22nd." Front page of a tract, by Ed. E. Nothstine, Circleville, Ohio.

The third is Dr. Max Nathan Nathan, Hamburg, Germany. He says: "Der judisdie Versohnungstag war 1844 am. 23. September." (Translation: "The Jewish day of Atonement in 1844 was on September 23rd.") Page 107 of the July Tract, 1938, "Wahrheit, Licht, Leben," by L. R. Conradi.

The fourth is Prof. Ralph Marcus of Columbia University. He says: "Concerning the reliability of the Jewish Calendar of feast and fast days, I think you need have no doubts."

The fifth is Prof. Harvey I. Gehman, head of the department of Oriental languages and literatures of Princeton University. He says: "The Hebrew Calendar is well established."

The sixth is Prof. Carl Sunner Knapp, dean of School of Religion of the University of Southern California, who says: "It seems to me that it would be a mistake to say the Jewish Calendar on feasts is unreliable."

The testimony of the fourth, fifth and sixth Jewish authority is copied from a letter of E. S. Ballenger, Riverside, California of October 6, 1938.

And so we may conclude by saying that modern Jewish Authorities agree with the above Jewish claims.

And to this we may still add the "Corresponding Dates of the Hebrew and Civil Calendar" by Rabbi S. W. Freund.

Hebrew Publishing Company, New York.

This book shows all the modern Jewish feast and fast days, from 1785 to 2000 A.D., according to "New Style."

This Rabbi S. W. Freund's Calendar is in perfect harmony with all the rest of the Modern Jewish Calendars the world over. And it is a fact that in all those Jewish Calendars it stands recorded, that in 1844 the Jewish Passover feast came on their supposed 15th NISAN (April 4) Thursday. And their day of Atonement on their supposed 10th day of Tishri (September 23) which was Monday. It also stands recorded in all those modern Jewish Calendars, that in 1939, the Jewish Passover-day, their supposed 15th NISAN, again falls on the 4th of April, Tuesday, and their supposed day of Atonement, on their supposed 10th day of Tishri, (September 23rd) Sabbath.

And again in their calendar for 1996, the Jewish Passover, NISAN 15th falls on Thursday, April 4, and their day of Atonement Tishri 10, on Monday, September 23. Just the same as in 1844.

Well, what about it? Does that prove anything? NO! nothing at all. It simply shows how the modern Jewish Calendar synchronizes with our modern Civil Calendar. This point we do not question in the least. But the point at issue is: How does the modern Jewish Rabbinical Calendar and time reckoning compare and harmonize with Bible time and Bible Chronology?

Question - Why is the Jewish Rabbinical Chronology 243 years back and out of harmony with our Christian era ? And 239 years back and out of harmony with Bible time and Bible Chronology?

There must of course be a rabbinical reason for it. And that rabbinical reason is simply this:

The Jewish rabbinical leaders and elders at the time of Christ, and even to the present day, 1938, were determined to reject Christ as their Messiah. Matthew 23:9-15 is an example of what lengths to which they permitted themselves to go, in order to accomplish their blind stubborn purpose. See Rom. 11:7.

It is also a well known historical fact that many of the Jewish leaders at the end of the first and the beginning of the second centuries delighted in debating with many of the early Christian church fathers. The Jews, denying that Christ was the Messiah of prophecy, claiming that the prophetic times of the Messiah of prophecy had not yet come. And on the other hand, the Christians contending, and proving by the Bible prophecies that Christ was the Messiah in fulfillment of Bible prophecies.

We have the testimony of Justin Martyr, in his "Dialogue with Trypho the Jew." Justin says: "Your rabbis have actually expunged many passages from out the Septuagint version, as I would have you to know. Still I will argue with you from those received passages which you admit, which if your rabbis had understood, be assured they would have expunged them." "Sacred Chronology" by S. Bliss, p. 205.

Irenaeus says: "If the Jews had known that we should have made use of their testimonies that are to be drawn from the Scriptures, they would never have hesitated to burn their own Scriptures."--Id. p. 206.

Dr. Smith says that Tertullian gives the same evidence as Irenaeus. Dr. Smith also says that Origen charged the Jews with corrupting their Scriptures. Smith also quotes Eusebius as saying the same thing.

Eusebius "Ecclesiastical History" Vol. IV. Chapter 38.

Ephraim Syrus, of the fourth century says: "The Jews have subtracted 600 years from the generations of Adam and Seth, etc., in order that their

own books might not convict them concerning the coming of Christ; he having been predicted to appear for the deliverance of mankind, after 5,500 years."

Abulfaragins, page 72, a writer of the 13th century, says: "It having been foretold in the law and the prophets, concerning the Messiah, that he should be sent in 'the last times,' and the earlier rabbins finding no better device to reject (Jesus as) the Christ, than to alter the generations of the patriarchs, by which the age of the world might be known, they subtracted a century from Adam's age until the birth of Seth, and added the same to his residue of life; and this they did in the lives of the rest of Adam's descendants, down to Abraham, by this device their computation showed that Jesus Christ was manifested near the middle of the fifth millenary of the age of the world, which, according to them, was to last or continue for 7,000 years; and they said, "We are still in the middle of the time, and the time appointed for the Messiah's advent is not yet come."--"Sacred Chronology" -. 208-209.

It seems to me that the above arguments show two things:

First, that those witnesses of those first centuries had full confidence in the Septuagint chronological record, and that their belief and idea was that they were then living in the sixth millenary of the world, because of the fact that the Septuagint chronological record showed 5432 years, from Creation to 1 A. D. And whereas, the common idea was then prevalent among Jews, Gentiles and Christians that at the end of 7,000 years eternity would begin. Therefore they naturally reasoned as they did.

And any one that esteems the Septuagint Chronological record superior to the Hebrew Chronological record, should know, that the bubble according to the ancients expectation has exploded now, 1938 A.D., more than 370 years ago. (1568 A. D.), as $5432 + 1938 = 7370$.

Therefore for us today it should be a very simple problem to solve this whole question. And to solve it, is as follows:

In the first place, it was not the corruption of the Septuagint Chronology that would prove or deny their arguments. But rather the curtailing of the Hebrew Chronological record.

But let it be understood that the sacred Hebrew Scriptures were not touched, or changed, or corrupted.

But they fabricated a shortened rabbinical Jewish Chronological record, which shows the Anti-deluvian patriarchal genealogical record from creation to the flood as 1656 years, which is correct, but from the flood to the birth of Abraham, they have 293 years, whereas the Bible gives 353 years. Therefore the Jewish record is here 60 years short and out of harmony with Bible chronology. And from the Babylonian Captivity to 1 A. D. the Jewish record shows 422 years, whereas, the Biblical prophetic record, which is in harmony with Ptolemy's eclipse record gives 605 years.

Therefore, the Jewish rabbinical corrupted chronological record is here short 183 years. $60 + 183 = 243$ years, which the Jewish record is short and out of harmony with the Christian era, and 239 years short and out of harmony with the Bible Chronology.

This shortened corrupted rabbinical Jewish Chronology was fabricated at the beginning of the second century of the Christian era.

Dr. Hales says: "Hence, we may safely conclude that the adulteration was rather of the Hebrew genealogies than of the Greek, and that it was introduced, probably by AQUILA," about "A. D. 128."

And as above stated they did not touch or alter the Hebrew Scriptures, but they fabricated a shortened Jewish chronology.

Dr. Hales says further: "The first was that of Aquila, published about A. D. 128, two years before the Deder Olam Rabba. He was originally a pagan priest, who became a Christian, and afterwards, on his expulsion from the church for irregular conduct, turned a renegade to Judaism, and became a pupil to that famous Rabbi Akiba, 'Whose name,' says David Ganz, 'is gone forth from one end of the world into the other, and we have the whole oral law from his hand.'" p. 99. Who for 40 years was president of the Sanhedrin and had no less than 40,000 disciples, which qualified him to become one of the most subtle and formidable, as he was one of the most malignant adversaries of Christianity.

And now was written or 'sealed' by Rabbi Jose, under the auspices and instigation of Akiba, the Seder Olam Rabba or Jewish curtailed system of chronology, A. D. 130. About five years before the total demolition of Jerusalem, and desolation of Judea by Adrian, in the course of which war, Akiba, and the false christ and rebel Barchocab, whom he abetted, were slain, and their adherents destroyed.

Analysis of Chronology by Hales, Vol. 1, p. 276.

The Vulgar Jewish Era B. C. 3760

Rabbi Hillel, he was the author of the ingenious technical Chronology about A. D. 358.